

ROADS ADOPT 2 CENTS ON 2,000-MILE BOOKS

Three-Cent Basis, With 10 Per Cent Reduction on Round-Trip Tickets for Single Trips.

St. Louis, Mo., March 31.—Executive officers of the railroad lines in Missouri tonight announced a basis of Passenger rates in part different from those announced last Friday, which are as follows:

Two thousand mile interchangeable book on certificate plan at 2 cents; a 500-mile book, good for bearer on all lines in Missouri, at 2½ cents a mile; 500-mile book, good for the individual only on the line of the railroad issuing, at 2½ cents a mile with a 10 per cent reduction on round-trip tickets. The mileage books will be limited to one year from dates of sale.

Cassville News

From The Republican.

The county court met Saturday and adjudge Homer F. Thompson of Exeter insane and ordered him sent to the Nevada asylum. Sheriff Newman left Saturday with Thompson for Nevada. Thomas was at Nevada once before and after a short stay was much benefited and released.

Fred Black has resigned as deputy recorder. He has accepted a position in a bank at Quinton, Okla. and he will go to work there April 1.

James A. McCollum, a student in the law department at Columbia won high honors for himself and for Barry County. He has been chosen leader of the Missouri University debating team for the interstate debate between that institution and the University of Colorado. The debate will be held at Columbia April 26. This is another instance to show that this county is sending as good material to the various State educational institutions as any county in the state.

James McNally of Monett spent Saturday here.

Prof. H. G. Buiteman moved his family to his farm near Purdy Friday.

Jacob Platt of Monett was in this vicinity from Saturday to Tuesday.

There was a heavy frost in this vicinity Tuesday morning. It is not yet known what effect it had upon the fruit.

David Talbert and Mrs. Rhoda Adams were married here Monday, March 29. Eld. Jas. M. Bandy, pastor of the Cassville Baptist church officiated.

A Novel Boat

This morning we were shown something novel in the way of a boat.

It is made of two tubes about ten feet long that resemble the barrels of a cannon with both ends corked up. On top of these two tubes is a platform about four feet wide and eight feet long. On this platform is the frame of a bicycle the sprocket wheel of which is connected with small paddles underneath the platform which drives the boat along in the water. The handle bar is attached to a wire that guides the rudder on the hind part of the boat.

This boat was built by A. L. Brannock of the elevator and will be used on Cowskin river when he is at the Club house fishing. He will try it out on Shoal Creek in a few days.—Neosho Democrat.

Accidentally Shot Himself.

Today for a time there was a rumor afloat that Conductor Bassett, who runs between Sapulpa and Monett, had committed suicide. Later the report came that he had been out hunting and had accidentally shot himself in the hand.

Sam Pittman went to Nichols Junction Thursday to work in the telegraph office that day.

MILITARY PRISON AT LEAVENWORTH AFIRE

Prisoners Placed in Stockade While Soldiers Fight Flames. Loss Will Reach \$200,000.

Leavenworth, Kans., April 1.—A fire broke out about 10 o'clock last night in the tailor department of the military prison at Fort Leavenworth. Owing to the low water pressure the fire department to the fort was almost useless. The fire was fought by the soldiers of the fort, who were all ordered out of their quarters, and those who were on leave in the city were at once called back to the post.

The fire was not brought under control until the main building of the prison was destroyed. The prisoners were removed and put in a stockade. At 10 o'clock this morning the fire was under control but still burning. Two casualties occurred, but no serious injuries were sustained. Estimates loss, about \$200,000.

DROPS CONVICT LABOR

Measure in Senate Provides Prisoners Shall be Employed in State Work

Jefferson City, March 30.—The senate today ordered printed for amendment, a bill by Senator Lane to do away with the present convict labor contract at the state penitentiary. The bill provides that at least 300 convicts shall be employed in state work by April 1, 1911, and the warden shall continue to provide state work as fast as possible, until all convicts are employed, either on roads or in state factories making supplies for inmates of state institutions.

An amendment was adopted to allow county courts to obtain convicts in numbers of 50 or less for work on the roads in their respective counties, the counties to pay all expenses and keeping and guarding them while so employed.

The Social Meeting of the Baptist ladies at the home of Mrs. Payne was in every way a success. After a short business session refreshments of marshmallow cream and cake were served. Mrs. John Sander was assistant hostess and of course with two such capable hostesses it could but be a pleasant affair. The home was beautified with several large bouquets of lovely carnations, compliments of Rauch's greenhouse. Each one present took one as a souvenir.

The following story is going the rounds: A grade teacher, after having a medical examination in her room recently wrote the following note to the parents of a certain little boy: "Your little boy, Charles, shows signs of astigmatism. Will you please investigate and take steps to correct it," to which she received a note in reply, saying: "I don't understand exactly what Charles has been doing, but I have wholoped him to-night and you can wholop him tomorrow, and that ought to help some."

Inquest Held.

An inquest was held over the body of Wales Cox who was found dead at his home north of town Tuesday morning. The verdict was that his death was caused by heart failure.

The funeral was held at Liberty church Thursday afternoon. Interment was made in the Cox cemetery.

Up to the time of going to press no one has been heard of who is willing or anxious to take issue with the article in the TIMES authorized by the Democratic City Committee. No one has even attempted a reply. Facts are stubborn things and wind jamming has no effect against them. Neither have we heard of any one, not even, "One Who Knows," who is willing to meet City Attorney Sizer in joint debate.

HOSANNA! TO THE SON OF DAVID!

"Blessed is he that cometh in the name of the Lord."—Matt. 21:9.

Next Sunday will be generally observed as Palm Sunday, but the real anniversary date, according to the Hebrew calendar, would be next Thursday, and the Sunday night following will be the anniversary of our Lord's Memorial Supper.

Four days before his crucifixion our Lord rode to Jerusalem on the ass.

The people preceding and following him shouted, "Hosanna to Messiah, Son of David and King of Israel," and spread their outer garments and palm branches on the road, as was the custom with great heroes in triumphal procession.

For three and a half years of the time of his baptism at thirty years of age our Lord had been preaching the Kingdom of heaven at hand. Additionally he had sent forth his disciples two and two; first, the twelve, and later seventy others, to preach the same thing, namely, "Repent, for the Kingdom of heaven is at hand"—get your hearts into a condition of readiness that you may be received into that Kingdom, to be associated with Messiah in the blessing of all the families of the earth, in harmony with the promise made to father Abraham. Our Lord had become quite noted.

"The common people heard him gladly." Some of them said, "Never man spoke like this man." "And they all bare witness to the gracious words that proceeded out of his mouth, for he spake as one having authority (knowledge) and not as a scribe." On more than one occasion it appeared as though the people would take him by force to make him a king; but our Lord avoided the matter and withdrew himself and discouraged the efforts. The scribes and Pharisees, jealous of his popularity, ashamed of his following and afraid that he would yet become the center of a futile movement antagonistic to the Roman government and their own prestige, had already threatened his life. As it is written, "Jesus could no longer walk in Jewry because the Jews sought to kill him." Their antagonism to him was all the greater after the awakening of Lazarus.

Behold, Thy King Cometh. Suddenly a change was manifest in Jesus' attitude. He came to Bethany, notwithstanding the protest of his disciples, who then valiantly said, "Let us go that we may die with him." Discarding caution he went directly to the home of Lazarus and his sisters. There he was the guest of honor with his disciples at a special feast. There Mary poured upon him the precious spikenard perfume which Jesus declared was an anointing for his burial. In that expression we have the key to his outward course. He knew that his hour was come; that the end of his ministry was at hand; that he was about to be crucified.

It was under these circumstances that the next morning he not only did not hinder the people from proclaiming him a King, but he sent his disciples to bring the ass upon which he was to ride in triumph as a King, for it was the custom of Israel's kings to be thus presented to the people. The account tells us that the people hailed Jesus as the Son of David, the King of Israel, the Messiah; and that in the discourse were Pharisees who had come from Jerusalem to Bethany to see Jesus and Lazarus whom he had awakened from death; these beheld the proceeding and expostulated with Jesus' disciples, telling them that Jesus should call the attention of the people to what they were saying and that he should remove them. Our Lord's answer shows how important was the event. He said, "If these should hold their peace the very stones would cry out." (Luke 19:40.) The Evangelist calls our attention to the fact that the entire proceeding was in fulfillment of the prophecy of Zechariah, as through him the Lord had declared centuries beforehand that the events which must transpire at the appointed hour, namely, "Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

Here we see the reason why our Lord said that if the people would hold their peace and not shout the stones would cry out; because the Lord through prophecy had foretold a shout, and the Scriptures must be fulfilled. How strengthening it is to faith to realize that even the joys and titles of prophecy must all be fulfilled! Thus realizing the Divine supervision of the affairs of our Lord and of his followers, we may indeed have a strong consolation and good hope, realizing that all things written in the Law and by the prophets shall have their fulfillment in due course.

Little did the Jews on that Palm Sunday realize what was taking place. And how very few Christians to this day realize the purpose of that occasion. Let us see what it was. God had promised a Messiah and that he should be of the Seed of Abraham and of the family of David. Zechariah's prophecy quoted had foretold his formal entry. All those things must be fulfilled: God must keep his part of the contract. If failure occurred it must be Israel's failure. And so it was. Israel, as represented by her rulers who "sat in Moses' seat," were not ready for the Messiah. If they had believed the preaching of John the Baptist a genuine reformation would have made them ready to receive the Messiah. But not being in heart condition let them to expect a worldly conqueror rather than a "Lamb of God" to take away the sin of the world. We read that "All men were in expectation of him." And yet, when he offered himself, they were ashamed of him and of his peculiar following of fishermen, publicans, etc. The rulers of the people received him not, but plotted his destruction, and the common people furnished not only multitudes to cry, Hosanna, on this occasion, but also later multitudes to cry, "Crucify him, crucify him," under the influence of their leaders.

As for our Lord, he knew that his hour was come. He had foretold that he would be rejected and crucified, but

it was his duty to make the tender of himself as Israel's King. The very prophecy he was fulfilling declared not only that he would come as King, but foretold that the people would "shout" and also that Israel would be cast off and have a "double" part of disfavor—the length of the favor they had enjoyed as God's peculiar people. The prophet specified, saying, "Even today do I declare that I will render double unto thee." (Zech. 9:12.) Thus he indicated that particular Palm Sunday as the turning point of Israel's career. Our Lord also indicated the importance of that day as the turning point in Israel's history; for when he had ridden to the brow of Mt. Olivet, overlooking Jerusalem, the procession stopped, Jesus saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. Verily I say unto you, Ye shall see me no more until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."—Luke 13:34, 35.

In other words, that first Palm Sunday was the turning point marking the rejection of natural Israel as a nation and the inauguration of Spiritual Israel as the "holy nation," the "royal priesthood," the "peculiar people," for a purpose. Other Scriptures show us that natural Israel is to return to Divine favor as soon as the "election" of spiritual Israel shall be accomplished. But at his Second Advent Messiah will no longer present himself as a man riding upon an ass, but, as the Scriptures declare, he shall come a spirit being, invisible to men, but nevertheless with great glory and power, which shall be "revealed in flaming fire," symbolical of judgments. We are assured that then the blinded eyes of Israel's understanding will be opened and they shall look upon him whom they pierced and shall mourn for him; and the Lord declares that then he will pour upon them the spirit of prayer and supplication and the blessing of the New Covenant shall be theirs. As it is written, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. After those days, saith the Lord, I will put my law in their inward part, and will write it in their hearts. I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) "And I will take the stony heart out of their flesh, and will give them an heart of flesh."—Ezek. 11:19.

Rejecting the Lamb. But that Palm Sunday was a notable and important day to Israel from another standpoint. At the beginning of their national existence, when they were delivered from the bondage of Egypt, God specially arranged for their Passover. This will be our topic for next Sunday; but today we notice that their Passover lamb was to be taken up and brought into the house on the ninth day of the month Nisan, while it was to be killed on the fourteenth day. As John the Baptist has declared, our Lord was the antitypical "Lamb of God, which taketh away the sin of the world." (John 1:29.) And now the antitypical Passover sacrifice was due, when the Lamb of God was to be slain for the sins of the world; and Israel as a nation should have received the Lamb of God into their house by faith on that very Palm Sunday on which he presented himself as King. He filled the double role of King and Passover Lamb. However, as they rejected him as King, so likewise as their Passover Lamb he was not accepted or received; thus as a nation they were not passed over or saved, but, contrariwise, their national destruction followed. As the rich man of the parable of Dives and Lazarus they died nationally from divine favor.

But while our Lord was rejected both as Lamb and King by the Jewish nation there were individual exceptions. All the "Israelites indeed," in whom was no guile, were granted special enlightenment of the eyes of their understanding. These recognized Jesus as the Lamb of God—their Redeemer. And not only so, but they recognized him also as the great King, the King of Glory, the Messiah. As indicating the blindness of the nation and the spiritual sight of the small remnant who received him, our Lord said, "Blessed are your eyes, for they see, and your ears, for they hear." These who now recognize their Redeemer, and voluntarily become obedient to him by a full consecration of their hearts, are a very exceptional class, as well as a very small class. His cause has really been unpopular from the first, and only such as are willing to endure hardship as good soldiers were the courage to volunteer to be soldiers of the Cross. There is an outward religion today that is popular, just as there was an outward religion in our Lord's day that was popular. But to be true disciples, followers of Jesus, to walk in his footsteps, to forsake the world and follow him, means to all his disciples since what it meant to his disciples at the First Advent—alienation and separation. Our Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.) Again he said, "If that reapeth receiveeth wages, and gathereth fruit unto life eternal."—John 4:36.

"Fear Not, Little Flock." A point that is not generally recognized is that where natural Israel was rejected the selection of spiritual Israel began, and that what natural Israel failed to get, spiritual Israel is to receive, namely, God's Kingdom—not God's Kingdom in the flesh, but in the spiritual plane. True, there will be an earthly or fleshly Kingdom of men and amongst men and of Israel. It will be inaugurated at the Second Coming of Christ and be his representative amongst men. Meantime, however, during this Gospel Age the Lord is selecting a still higher class—Spiritual Israel—to constitute a spiritual Empire, of which he is Head. The spiritual, the higher Kingdom class, must be developed first and the spiritual promises inherited by these must first be at-

tained; afterward the earthly blessings will all be sure to God's earthly people, Israel, under their New (Law) Covenant.—Rom. 11:27-32.

Note how the Apostle Paul, the Divinely appointed Teacher, explains this, saying, "Blindness in part (for the time) is happened to Israel until the fullness of the Gentiles be come in; and so all Israel shall be saved." Then our Lord said, "I will render double unto thee." As it is written, "There shall come out of Zion (spiritual Israel) the Deliverer (the Christ); and he shall turn away ungodliness from Jacob; for this is the covenant unto them, when I shall take away their sins. As concerning the Gospel, they are (treated as) enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God he will not repent of. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also may obtain mercy."—Rom. 11:25-31.

The New Covenant which God will seal with Israel after these Gospel days will be "of your (the Church's) mercy," in that it will be sealed with the blood of The Christ—Head and Body. This is the meaning of our Lord's words to us spiritual Israelites, "This is my blood of the New Covenant—drink ye all of it"—all who participate in it. It is a great privilege to suffer with Christ, to be dead with him, to drink of his cup, to be privileged with him to seal the New Covenant of Israel. All who thus join with him will be permitted to share with him the glories of his Kingdom—the Kingdom of Israel, through which Israel will be blessed, restored to prominence, made the channel of Divine blessings to every nation under heaven.

Two Antitypical Fulfillments.

We have noticed that our Lord's riding on the ass to Jerusalem was a fulfillment of a prophecy and a type. We note now that there are secondary fulfillments of the same on a still higher plane. (1) The proclaiming of Jesus by the multitude shouting "Hosanna," was a proclamation of faith in him as the Messiah; so we today, and all of the Lord's followers down through the Gospel Age, have first hailed him Messiah and proclaimed ourselves believers in him—and this was justification by Faith. Hence, Palm Sunday may be considered as symbolizing the attainment of justification by those who recognize Jesus and are willing to acknowledge him. (2) Subsequently at the Memorial Supper Jesus passed the cup to all of his followers, saying, "Drink ye all of it." This signifies full consecration, even unto death, on the part of all who accept the Lord's invitation to thus share his cup, the sufferings of Christ. In this sense of the word, dear friends, I trust that all of us have thus declared our faith in the Messiah, the Redeemer. I trust that we have all taken the Lamb into our hearts, into our homes.

A second antitypical fulfillment of today's lesson is brought to our attention by the fact that everything pertaining to the Jewish people was typical of that nation's experiences. As Jesus offered himself in the flesh to fleshly Israel at the proper time as their King, so in the parallel of time he must offer himself to spiritual Israel at the appointed time as their King of Glory. As the time of natural Israel's visitation was at the First Advent, so the time of spiritual Israel's visitation is at the Second Advent. As nominal Israel stumbled and was blinded and failed to receive the King and lost the blessing, so will it be with nominal spiritual Israel. Thus it is written, "He shall be for a stone of stumbling and rock of offence to both houses of Israel." As with the Jews (every "Israelite indeed," in whom was no guile, was specially blessed and kept his spiritual eye, so it will be here. All others will stumble and, as it is written, "A thousand shall fall at thy side." That which to the one class will be the stepping-stone to higher favors and the Kingdom blessings, will to the other class be a stumbling-stone. As amongst the Jews it was necessary that the proclamation of the presence of Messiah be made, so here the Second Presence of Messiah must be made known. Nevertheless the parable will be complete. "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41.) We see here the force of the Scriptural declaration that it is given or granted to some to understand the deep things of God and not given or permitted to others. "To you it is given to know the mysteries of the Kingdom of heaven, but to all outsiders (to all not members of the inner circle of "Israelites indeed") these things are spoken in parables and dark sayings, that hearing they might hear and not understand."

Few see that, as the Lord declared, to the Jews, "Your house is left unto you desolate;" so now he declares to nominal spiritual Israel the same thing. Addressing them under the name of the Church of Laodicea, he says: "Behold, I stand at the door and knock. Every man who hears my knock, let him open the door and I will come in and sup with him." It must be an individual matter. Neither sects nor parties will be acknowledged in this testing time—only the "Israelites indeed" in whom is no guile, who get ready for and receive the blessing promised. To Laodicea, the nominal system as a whole, the Lord says, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and eyesalve to anoint thine eyes, that thou mayest see."—Rev. 3:17, 18.

Let us individually heed this our Lord's warning, that we may have a share as true spiritual Israelites in the glorious blessings now due to us, and thus be prepared for the Millennial glories just in advance of us.

THOUGHTS OF THE OLD HOME.

When All Else Is Forgotten, Those Linger in the Memory.

You can't forget, no matter how hard you may try, for your old home, the one you first knew, is so deeply impressed upon your mind that all the glories, the riches and the blandishments of modern times cannot blot the picture out, and in spite of all you go back to it by the memory route, and linger there often, and more often as the years gather around you.

That is why you like to read of the old days, even though you would not have them return.

Do you ever tell your children about your old home, and of your visits to granddaddy's; your tours of exploration through old attics infested with wasp's nests, and hanging with dried herbs, seed corn, sickles and one truck and another?

And, maybe, some time you may have slept in an attic under a clapboard roof through which you could see the stars, and through which sifted fine snow when the wind was strong. Nor were you cold, for the home-made blankets and the quilts the girls had pieced, and the coverlets that grandmother had woven were warm on top, while the thick straw tick, and the soft feather tick formed a nest that would be "warm and comfy" anywhere.

You would hardly regard these as essential to your comfort in your new house, but they were real blessings then, and are blessed to recall and talk about now.

Would you forget these?—Pittsburg Gazette-Times.

AMPLE MEASURE OF REVENGE.

Time That Pat Got Gloriously Even with the Doctor.

Pat had had trouble with his eyes, and a friend advised him to consult an oculist, he went a few days ago to see Dr. W—, a distinguished specialist, for relief. On his arrival at the doctor's office he found the usual large number of patients in the ante-room awaiting attention, and though he was in a great hurry he was forced to wait several dreary hours before his turn came. He lost and regained his temper several times in the interim, but when all was over and he found himself out upon the street with the half day spent, indignation over the loss of valuable time was the predominant note in his feelings.

"But O! had me revenge!" he ejaculated with a broad smile, as he told his friend Mike about it afterward. "O! don't think he'll keep me waiting again like that."

"What did ye do to 'um?" asked Mike.

"Sure an' O! wint back th' next day," said Pat. "O! got there at noon by the clock an' ivery time they said 'twas me turn to go in O! said O! wait an' let some other fella have me place, until the clock struck twelve, an' then O! wint in. Well, says he, 'phwat can O! do for yez this mornin', Pat?' 'Nawthin,' says O!, lookin' him square in the eye as O! turned on me heels and left the room. Bedad, O! can't believe he knows yit what struck 'um!'—Harper's Weekly.

Sneezing Superstitions.

Sneezing has an extensive folklore in many countries. Sometimes the act is considered ominous of good and sometimes of evil. Among the Jews it has always been regarded, at an appropriate moment, such as the conclusion of a bargain, as propitious, and a belief still lingers in many parts of the country that the regular habit of sneezing, particularly after meals, is conducive to longevity and a precaution against fevers. The old English custom of saying "God bless you" when a person sneezed, so as to avoid evil consequences, has its counterpart in many far-distant parts of the globe. The early settlers in Brazil found the sneezer saluted with "God preserve you," while in Fiji it was customary to retort: "May you live." In superstitious Suffolk there is a sneezing tariff—once a wish, twice a kiss, thrice a letter and four times a disappointment.

Seeing and Thinking.

Most people see an object when they think of it. They can see before their eyes a geometrical drawing or the figures on a chessboard when they think of them. In order to think at all most men make use of images, though they may be of different kinds. Thus, one man when he thinks of "Italy" sees just the printed word; another sees the country's outline on a map; another may see the country spread out before him, with its villages and towns snouldering in the plains. Psychologists are beginning to classify the different aids or images of which men make use. Some, for example, hear the words of their thought within themselves; others read them, as if the words were written generally in black on a white ground.

The Somewhat Educated.

The somewhat educated girl, known as a "young lady," looks upon cooking not as an art but merely as the "menial" work of the hired person.

The lady stenographer, telegrapher, saleslady, private secretary, department store employe, etc., look at cooking "from above downward," not to mention the dainty college-bred "society girl."

If cooking were made a regular study in all our public schools as well as in our girls' colleges this senseless disdain for doing what keeps us all alive would certainly disappear in the course of time.—The National Food Magazine.